

THE
HOLY ORDER:
OR,
FRATERNITY
OF THE
MOURNERS
IN
S I O N.

Humbly and Earnestly tendred to all
Gods Faithfull Ones.

Whereunto is added

SONGS in the NIGHT:
OR,
CHEERFULNESSE
UNDER
AFFLICTION.

By J. H. B. N.

L O N D O N,

Printed by J. G. for Nath. Brook at the
Angel in Cornhil, 1660.

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To my worthy Friend
Mr. G. H.

SIR,



*After my Redfast
purpose of a si-
lent obscurity for
the small re-
mainder of my
dayes, I do now once more break
loose again. The view of the
danger and sad condition of the
Church of God hath wrung
these lines from me; you know
the Story of Cræsus his Son,
right so it is with me, upon
sight of the mortal peril of our
common and dearer Parent.*

For Sions sake I will not (I

A 3

may

may not, I cannot) hold my
peace; for my own I would and
shall. If therefore you believe
that these Papers may availe
ought towards the publick good,
Let them flie abroad out of your
hands, since I have resolvedly
shut my own, save onely for
their lifting up to Heaven for
mercy to our Sion, wherein your
self and all other faithful Pa-
triotrs of the spiritual Jerusa-
lem will heartily joyn with

Your much devoted,

J. H.

THE



THE
HOLY ORDER
Of the
MOURNERS
IN
S I O N.



Orasmuch as
there is no
well - affected
CHRISTIAN
that is not
deeply sensi-
ble of the wofull Calamity of
this once-glorious Church,

A 4

now

now humbled into the dust of confusion, and exposed to the pitie of all those forrain Neighbours, which heretofore blessed it as a singular patterne of Divine Mercy; and to the scorne and insultation of *Gath*, and *Ascalon*. And, for as much as it is, and hath been ever the practice of the enemies of our Peace, to range themselves into severall Ranks and Files, under various Formes, Qualities and Denominations; as on the one side, the society of *Jesus*, the Order of the glorious Virgin, the *Archiconfraternity* of the most holy Trinity, and the rest of this kind not easie to be numbered: On the other side,
Seekers

Seekers, Quakers, Shakers,
Dippers, the holy Family
of Love, Ranters, and
such other Prodigies of
Mis-religion and Faction;
and thereby have found ad-
vantage severall wayes for
the promoting of our ruine;
Why should it not be found
requisite, that we, the
professed Servants of our
Lord Jesus Christ, Ortho-
dox and genuine Sonnes
of the Church of *England*,
(whose hearts are moved by
the good Spirit of God to
a just resentment of our mi-
series and dangers) should
firmly resolve (for the coun-
termining of these Engi-
neers of Hell, and Conspi-
rers of our destruction,)
to enter into a safe, war-

A 5 rantable

Oct 7/94.

rantable , *Holy Fraternity of Mourners in Sion* ; Whose Profession , and Work shall be a peculiarity of Devotion , striving with fervent Prayers and Tears to obtain from Heaven a seasonable redresse of these our pressing Calamities , and a prevention of that utter overthrow , and finall Devastation which threatens this miserable Church , wherein we doe yet live : And for this purpose may it be thought meet to tie our selves by our secret and silent vows to these Rules following.

1. That without all offensive, tumultuous and suspecti-
be

ble Complottings and Conventions we shall hold up our private Devotions, and performe these our godly undertakings to that premised end.

2. That there shall be no superiority or subordination in this holy *Fraternity*, nor any soul more interess'd in it than other; and therefore no Formality or Ceremony of admittance into it, but a free and voluntary entrance, left open for all comers into this strict course of Christian austerity; without any noise, without the required notice of any, but God and their own Conscience, that the world may well see and know, that here is no other designe than meerly spiritual;

all; ayming at nothing but religious transactions between God and our Soules: and consisting in the performance of the unquestionable Exercises of Piety and holy Devotion.

3. That we shall zealously excite our Neighbours and Friends to be passionately affected with this sad Estate of Gods Church, and to be liberal of their Sighes, and Tears, and Prayers for the happy recovery of it.

4. That we will effectually endeavour to work our hearts to a sound Humiliation for our own sins, which have helpt to contribute to the common stock of our miseries, and daily renew our vows of a more strict and holy

holy Obedience, and a more close walking with our God.

5. That we shall deeply take to heart, and secretly mourne for, and lament the sins of our people, representing them to our thoughts in their heinous nature, and quality, humbly begging for their serious Repentance of them, and earnestly deprecating the judgments provoked by them.

6. That for this end, we shall do our best endeavour to get just notice of the sad estate of this distracted Church of ours; and to be truly apprehensive of the perill wherein it stands, as also of the horrible Blasphemies, and damnable Heresies, which have

The Holy Order of

have been of late disgorged from the mouth of Hell amongst us; and those hellish practices, which have followed thereupon, to the high dishonour of the Majesty of that holy God, whom we pretend to serve, to the utter shaming of that blessed Gospel, which we professe; for as much as we cannot mourn for what we know not, nor mourn enough for what we do not know to be so transcendently sinfull.

As of the sins, whereby we have moved the fierce anger, and wrathfull displeasure of our God against us, so also shall we take full notice of the judgments, whereby we have smarted from his most just hand; yea (in a
larger

larger comprehension) of the judgments past, present, imminent ; Amongst which, how can we but sorrowfully reckon the mutuall effusion of so much Christian blood, spilt by the hands of brethren, and (as the Tribes of *Israel* did for *Benjamin*). bitterly mourn for the slain of our People: of whom so many on both parts have been swept away from the Earth, in the fury of a violent hostility, as might well have served to store a populous Nation, or might probably have over-run the professed enemies of Christendome ; To these we cannot but adde the wofull diasters and inexpressible miseries, which do alwayes inevitably attend

attend an intestine Warre.

But of all judgments none have cause to make so deep an impression in us, as the spirituall; as knowing, that as our God is terrible in all his inflictions, so most of all where he is least felt; when he payes us in our owne coyn; when he punisheth us with our sinnes; making one sin the revenger and executioner of another; when he repayes our actuall Rebellion against him, with a senselesse obduratenesse, with a plausible security, and deadnesse of Spirit. When he rewards our neglect and contempt of his Ordinances, with giving us up to spirituall delusions, and to the seductions of the spirits of error, to pro-

prodigious Whimsies, and heretical Blasphemies.

We shall then (as we have too just reason) lay together these evils that we feel, with those which we have no lesse cause to fear; and under the sense of both, shall find our hearts peirced with sorrow, and resolved into the just tears of our mourning.

8. That we shall not fail both by night and day constantly to pour our hearts in strong cries, and fervent prayer to our God, that he will be pleased now at last to visit this miserable and disconsolate Church in mercy and compassion, and cause the light of his countenance to shine upon us once again.

9. That the matter of our
Prayers

Prayers shall be the illumination and reduction of those our weak Brethren, which offend through ignorance; and out of a well-meant zeal, are, in the simplicity of their hearts, mis-carried into erroneous wayes; whether of Doctrine or Practice; For the mercifull conversion of the not-obdured, and wilfull opposers of the Truth; for the seasonable confusion of the Desperately malicious enemies of God, and his Church; for the settling of the Church of God in Righteousness, Order and Peace; for the prevalence and happy successe of the Gospel, against all Schism, Heresie, errors in Opinion, and wickedness of life; for the disco-

very

very and defeat of all the devices and machinations of Satan, and all his accursed instruments, against the Church of Christ in all parts of the World, and especially, in these disjoynted members of it, wherein we are interess'd; for the encouragement and prosperity of all those that are faithfull in the Land, and that are hearty well-wishers to our *Sion*; for the averting of those heavy and desolatory judgments which our sins have thus long and loud called for; and, lastly, for the making up of our deplorable breaches, and re-uniting of all honest and faithfull hearts in a firme concord and Christian love.

10. That we shall every week

week set apart one day for this holy purpose; wherein we shall humble our selves in private Fasting and Prayer, till it shall please our God to return to us in his wonted Compassion; and to put an end to these deadly distractions under which we labour.

11. That we shall willingly abridge our selves of our wonted pleasure; not giving our selves leave to enjoy any publique meetings of Mirth and Jollity; nor take the liberty of those lawfull Recreations, which we have formerly made use of, whiles the hand of GOD lies thus heavily upon this Church and Nation.

12. That

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12. That it shall be the desire of our hearts, that all which shall condescend to joyn together in the profession of this holy Fraternity, be knit together in an entire affection to one another; and be ready to shew all mutuall respects of Christian love, and observance to each other, upon all occasions; being withall in all meeknesse of spirit charitably affected to, and lovingly conversing with, those their Brethren, and Neighbours, which are not yet so sensible of the just cause of their humiliation.

12. That in the Conscience of our owne wants, and infirmities, we shall make it our care to spend our maine censures upon our selves,

selves, and our own enormities: Not being apt to flie out upon the weakneses and defects of our Brethren; bearing with those that are otherwise minded in matters of an inferior Nature, not aggravating the blame of those their Actions, or Opinions, which may be capable of a gentler and milder construction, and reserving the edge of our zeale for those foul and grosse offences, which carry open guilt in their Faces; making head against them by all spirituall resistance, and godly endeavours of Reclamation.

14. That, whensoever we shall be called to deliver the Message of God to his people in

in publick Auditories, we shall not fail to lay open and bewaile the finnes of the time; and to rouse up our Hearer, with all zealous Exhortations, to a lively sense of just sorrow for the universall overflowings of wickedness, and to a vehement and Godly striving against the streame thereof, by their Prayers and utmost endeavours.

15. That we shall heartily labour not to be found defective in the use of all good meanes, whereby the Peace and Well-fare of GODS Church, may be procured and maintained; and shall carefully avoide all such wayes and meanes, which may in any sort endanger the widen-

widening of the unhappy breaches, and multiplying of the many and miserable distractions thereof.

> These are the Lawes, to
< which we have thought fit
> in these dolefull Times to
< bind our selves, in the pre-
> sence of that God, who hath
< graciously wrought in us a
> feeling compassion of the
< publique evils; beseeching
him, who is the Father of all mercies, to enable us, by the powerfull Operation of his good spirit, to an effectuall performance of all these our holy engagements; that after the short time of our Mourning in this vale of tears, we may be admitted to be the blessed Partakers of that Eternall Joy which abides
for

for all his in Heaven.

Christian Brethren, of what quality soever, I cannot feare, lest it will seem too much boldnesse in me, to invite you all, to take part with me in this holy Fraternity; which you shall highly wrong if ye shall look upon it as mine, or any meerly humane institution: No, the Founder of it is in Heaven; It is the charge of the Holy Ghost himself, by the hand of his chosen Vessel, *Weep with them that weep*: If our tears therefore be (as they are) most just, ye are bound to adde yours to them, and shall offend if ye forbear: Neither can you be ignorant that the Son of God himself, whiles he

B

was

Rom. 12.5

Mat. 5. 4.

Luk. 6. 21.

Eze. 9. 4.

was visibly here upon Earth, did not onely owne it, as well pleasing to him, but encouraged it with the promise of an assured comfort, and crowned it with no lesse title than Blessednesse: And if ye look for a more ancient Precedent, even before the Lord of Life was manifested in the flesh, ye do apparently find this Fraternity, of singular note in old *Ferusalem*; Ye know the Man cloathed with white Linnen, which had the Writers Inkhorne by his side, had this charge from the Mouth of the Lord himself; Go through the midst of the City, through the midst of *Jerusalem*, and set a mark upon the foreheads of the Men that sigh, and that cry for all the

I, Thine sigh & cry
Oct 7/94. E.B.

the abominations that be done in the midst thereof. Lo here, a company of Mourners marked out for mercy, even whiles the Sanctuary is contemptuously defiled, and all Ferusalem is in Bloud.

Shall I now need any other motive to win you into the Brother-hood of this sacred Order?

Know then, *That they which sow in tears shall reap in joy: and he that goeth forth, and weepeth, bearing precious seed, shall doubleſſe come again with rejoycing, bringing his ſheaves with him.*

Know, that they are not Tears but Pearles that thus fall from your eyes, dearly precious to the Almighty, and carefully reſerved in his

B 2 Casket

Psal. 126.
5, 6.

Oct 7/94

Casket, for the decking
of your Soules to all Eter-
nity.

Know, that even the Lord
of Glory was a man of sor-
rows, and that he bedewed
Jerusalem with his Tears,
ere he watered it with his
bloud. If therefore ye will
be moved either with the
sweet and unfailable pro-
mises of a gracious accepta-
tion, and a blessed remunera-
tion of everlasting comfort;
or led by the Precept, or the
Example of that dear Sa-
viour, whose Name ye pro-
fesse to bear, refuse not, de-
lay not to enter your selves
into this so Holy, Ancient,
and highly-priviledged Fra-
ternity of Mourners in
Sion.

Mourn

Mourne then, my Brethren, mourn heartily, but (as the Apostle in another case) *Mourne not as Men without hope.* Be not disheartned, O ye faithfull Mourners in *Sion*, as if ye were hopelessly condemned to a perpetuall darknesse, and were doomed to dwell under a Cloud of endlesse sorrow. The Almighty will find a time to have mercy upon his poor Church, and to clear up his Countenance towards his chosen Ones; Wiping all tears from their eyes, and all spots from their faces; and answering the holy desires of their hearts in shewing them his *Sion* in her perfect beauty. Could we but weep soundly, he would smile up-

on us, and comfortably shine upon his Sanctuary, and make the place of his feet glorious, even an eternall excellency, the joy of many Generations: Indeed, for the present, O our God, thou hast removed our Souls far from peace, thou hast most justly filled us with thine indignation, for we have deserved that thou shouldst pour our iniquities upon us, & shouldst bring upon us the fruits of our own thoughts, and measure our works into our bosomes, and cause us to drink at thy hand the cup of thy Fury, yea, even to have the dregs of the cup of Trembling, to be wrung out to us, for we have walked every one after the imagination of his own

own evill heart; our transgressions are with us, and are multiplied before thee, and though we have professed to be humbled under thy mighty hand, we have not cried to thee in our hearts, when we houled upon our Beds: neither have we loathed our selves in our own sight, for the evils that we have committed: So as we do now justly lie down in our shame; and our confusion covereth us, willingly acknowledging that our iniquities have most deservedly turned away thy blessings from us, and drawn thy judgments upon our heads.

But, O Lord, hast thou so smitten us that there is no healing for us? Have we

put our selves utterly out of the reach of thy boundlesse mercies ? Art not thou the God that retainest not thine anger for ever, because thou delightest in mercy ? Oh why shouldst thou then be to us as a mighty man that cannot save ? O Thou the hope of *Israel*, and the Saviour thereof in time of trouble, return, return to thy People in the tender bowels of thine infinite pitie and compassion, humble our Souls thoroughly under the sence of our many back-slidings and grievous provocations of the eyes of thy Glory ; Oh strike thou our heart with an unfeigned repentance of all our evill wayes, and once again speak peace unto thy servants : was there

there ever a more stiff-necked and rebellious People, O Lord, than thine *Israel*? more eminent in abused mercies? more notorious in all kinds of abominable wickednesse? more exercised with variety of judgements? Yet, when they cried to thee in their distresse, thou wert still ready to heare and deliver them, and to renew thy so often-forfeited blessings upon them; and wouldst not let loose thy vengeance upon them, till there was no remedy. Behold, we are thy People, though a sinfull one; a second *Israel* both for sinnes and mercies; Now, Lord, since it is thy marvellous mercy that we are not yet consumed, be still pleased to

magnifie thy infinite good-
nesse in thy gracious forbear-
ances, and our powerfull con-
version to thee: And though
we cannot but confess that we
are a sinfull Nation, a People
laden with iniquity, a seed
of evill doers; yet, Lord,
thou knowest that thou hast
thy secret ones amongst us;
a people that prayeth, and
trembleth at thy judgments,
and waiteth humbly at the
door-posts of thy Sanctua-
ry, a people that desireth to
walk close with thee their
God, and to be approved of
thee in all their wayes; a
people that Sigheth, and
Mourneth for the abomi-
nable sins of the Land of their
Nativity; Oh, for their sakes
be thou intreated to hold off
thy

thy revenging hand from this
finfull Nation, and even yet
still provoke us by thy good-
nesse to Repentance, O thou
the righteous and mercifull
judge of the World, *who*
even for ten righteous persons
wouldest have spared a Sodom
and Gomorrah from their fie-
ry Execution, be pleased ten-
derly to regard the cries of
thy many hundred faithfull
and devout Souls that sue
to thee for the stay and re-
moval of thy deserved judg-
ments: Oh do thou look
down from Heaven, and
behold from the habitations
of thy holinesse and thy glo-
ry, the unfeigned humiliati-
on of thy servants, who are
prostrate before thee with
Fastings, and Weeping, and
Mour-

Mourning ; turn away thine heavy displeasure from us , and pity thy Sanctuary which is desolate ; So shall our mouths be full of the praises of thy Name, and thy Saints shall rejoyce and sing new Songs unto the God of our Salvation.

In the mean time we shall in silence and hope wait upon the Lord , that hideth his
 : Face from *Faceb* ; and not
 cease to pour out our selves
 -> in Tears and Supplications to
 him that is mighty to save ;
 Neither will we suffer our
 Cheeks to be drie , or our
 Souls to receive comfort, till
 we shall receive a gracious answer from Heaven, and shall see that the Lord hath been pleased to shew mercy to his
 sion. In

In this condition, we that
are Sions mourners shall not
need to be distinguished (as
other orders are wont) by
Colours, Devises, Abili-
ments. Our qualifications
will be easily discerned by
our sad Faces, wet Eyes, deep
fighes, mortified carriage, wil-
ling neglect of those vanities
wherewith others are trans-
ported, our holy retirednesse,
assiduous Devotions, and
strict professions of Godli-
nesse. Carry your selves thus,
dear Brethren, and God
and his Angels shall gladly
welcom you into that holy
society of Mourners, which
shall be marked out for pre-
servation here, and for eter-
nal comfort hereafter.

Lastly, let none of you
dis-

Oct 7/94.

discourage himself from entering into this sacred Fraternity, out of the sense of his bodily infirmity, or the urgent necessity of outward impediments. There is many an holy Soul that dwells inconveniently, in a crazy, tottering, ruinous Cottage, ready to drop down daily upon his head, not able to endure the subtraction of one Meals support; There are not a few well-affected Christians, whom the necessary exigences at their Calling and Estate, like so many hard Task-masters hold close to their tale of Bricks, not allowing them the leisure of our limited devotion. Let all these of both kinds, know, that they have no cause
here-

hereupon, either to hold off, or to think they shall (in this case) need the dispensation of any superior power; since their condition doth sufficiently dispense with it self. Even the severest Casuists of the *Romane Church* (who are wont to be the rigidest Exactors of the outward exercises of Mortification) do, in these Cases, allow of a just Relaxation.

My Brethren, if ye cannot Fast, yet ye can Pray; if your Stomachs be weak, yet your Zeal may be strong: Ye can mourn, though ye pine not; and if ye cannot spare a day in seven, yet ye may spare an hour in twelve, and make up the rest in your
fre.

frequent and fervent Ejaculations: shortly, if you have truly mourning Souls, they will be accepted in the necessary want of the strict terms of bodily Exercises.

Farewell in the Lord.

F I N I S.

SONGS

IN THE
NIGHT:

OR,

CHEERFULNESSE
UNDER
AFFLICTION.

J. H. B. N.

L O N O O N,
Printed by J. G. for Nath.
Brook at the Angel in
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To my dear and worthily
respected Friend,
Mr. G. H.

SIR,



Thank you for your
comfortable Letter;
which came to me as
a seasonable Cordial
after a strong Potion. It is true,
I have been no niggard of my
good counsel to others in this
kind, yet now could not but
have need enough of it my self:
So I have known experienced
Physicians in their sicknesse to
call for their neighbour Doctors
advise, and to make use of his
prescript rather than their own;
Al-

Although also I have not been altogether negligent in the speedy endeavour of my own cure, as you will see by this inclosed Meditation.

Indeed, it pleased my God lately, as you well know, to exercise me with a double affliction at once, pain of body, and grief of mind for the sicknesse and death of my dear Consort. I struggled with them both, as I might; and by Gods mercy attained to a meek and humble submission to that just and gracious hand; and a quiet composedness of thoughts; but yet, methought, I found my self wanting, in that comfortable disposition of heart, and lively elevation of spirit, which some holy souls have professed to feel
in

in their lowest depression: fetching that inward consolation from Heaven, which can more than counterpoise their heaviest crosses.

Upon this occasion you see here how I held fit to busie my thoughts; labouring by their holy agitation to work my self, through the blessing of the Almighty to such a cheerful temper, as might give an obedient welcom to so smarting an affliction; and that even whiles I weep, I might yet smile upon the face of my heavenly Father, whose stripes I do so tenderly suffer. If in some other discourses I have endeavoured to instruct others, in this I mean to teach my self; & to win my heart to a willing & contented acquiescence in
the

*the good pleasure of my God,
how harsh soever it seems to re-
bellious Nature. Take this
then, as a thankfull return of
your consolatory Discourse to
me, and help him still with your
fervent prayers, who is*

Your faithfully devoted
Friend and Fellow-
labourer,

J. H. B. N

Reverend

(S)



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This
thou
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Sou
sult
etio



Reverend SIR,



That a rich gainer
you have made
me, in impro-
ving those poor
sparks which my
dulnesse could strike out into a
flame? I will now wonder no
more to see the Bee extract ho-
ney out of the meanest flower.
This treasure of comfortable
thoughts you have been pleased
to return, how can I value suffi-
ciently? Songs in the Night
indeed, in which you shew the
strong composednesse of your
Soul, victorious, and holily in-
sulting over whatsoever affli-
ctions you have been assaulted
with;

with; with Davids Harp and
such Songs, what mutinous evil
spirit may not be charmed and
allay'd? what dull spirit not e-
levated? That nearest losse
which gave you the occasion of
thus settling your thoughts I
cease to condole, being more
ready to gratulate to you the
happy advantage you have
made of it: let me also in the
worlds behalf acknowledge with
gratitude the benefit it hath re-
ceived from you in those your
later Tracts, which it owes to
your succession; whatsoever o-
thers do, you I am sure have
brought forth more fruit in your
Age, and that such as gives e-
vidence of the ever-living vi-
gor of your mind; men do find
still the same nerves and si-
news, the same vivacity and
fluency

fluency as ever: Here give me
leave (I beseech you) for I can-
not forbear to take the liberty of
quarrelling with you (as I have
just cause) for that over-hasty
farewel you have taken of the
world and the Press, how, Sir,
can you think your self dischar-
ged as Emeritus (notwithstan-
ding all the great services you
have done to Gods Church)
when they take notice of your
still-continuing strength? This
Age of ours, which, as your self
have complained, hath more
brain than heart, (and of which
Lipsius may seem to have gi-
ven the truest censure, nulla un-
quam ætas fertilior Religio-
nis, sterilior Pietatis) wants
more quicknings of devotion,
and yours especially which flow
so experimentally from you, not

C

as

as some others, of whom it hath
been said, eorum oratio in ore
nascitur, non in pectore. A-
mong other of your Tracts,
give me leave to say your Se-
lect Thoughts do especially
make good their Title. In those
you have grasped, and taken in
the most vital notions: and if
the Christian find not his soul
filled with marrow and fatness,
it is, because he hath not made
those thoughts his own; and
though I acknowledge them ve-
ry complete, and needing no ad-
dition, yet another Edition of
them, with your Breathings of
the Devout Soul, being gree-
dily desired, suffer me thus far
to offer violence to your fixed
purpose of appearing no more in
the Press, as to presume upon
your not angry Reluctance to a
pub-

Feb 7/93.

1893.

publishing of this your comfortable Meditation, by which you may lift up many drooping spirits, that are ready to sink under their pressures in these evill Times, let this at least perswade you, it is in some danger to be ravished from me, and may perhaps steal abroad in a worse dress, or not in such company, as now it may have with its fellows. Sir, you may thus far acquit me, I am not envious in this motion, while I adventure this for the publick good, to have that made beneficiall to others, which I might closely have ingrossed to my self, if you chide me not downright for thus anticipating your leave, to make you better than your word, I shall have the confidence to take it (ex

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post

Oct 7/94.

Oct 7/94.

(Z) post facto) for granted. I
now commit you to those your
happy enjoyments of God and
your self, and rest,

Sir,

Your very much and
deservedly devoted,

G. H.

Songs



Songs in the Night.

SECT. I.



When thou saidst,
O Saviour, *The*
Night cometh
when no man
can work, thou
didst not mean to exclude the
work of thy Praise; there is
no time wherein that can be
unseasonable; yea, rather as all
our artificial Melody is wont
to sound sweetest in the dark,
so those Songs are most plea-
sing to thee, which we sing in
the saddest night of our affli-
ction : O God, it is easie for
C 3 those

John 9.4.

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Oct 7/94

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Songs in the Night.

Job 21.24

Pfal. 51.8.

Jam. 5.13.

x

Job 35.10

those whose bones thou hast filled with marrow to be cheerful, but to make the bones which thou hast broken to rejoyce, it is doubtless the praise of thy mercy. It was the charge of thy blessed Apostle, that if any man be afflicted he should pray, if merry he should sing Psalms; and this doubtless is the ordinary temper of a Christian soul; but if a man can be so affected, as to pray fervently in the height of his mirth, and to sing cheerfully in the depth of his affliction, he can be no other than eminent in grace, and strongly wrought upon by the God of all comfort. It is a true word of *Elihu*, thou onely O God our maker, are he that givest Songs in

*That is me. Amen.

E. B.

in the night. The night is a dismal season, attended with solitude and horror, and an aggravation of those pains and cares, whereof the day is in any sort guilty: The light, besides a natural cheeriness, may afford some diversions of sorrow, and present us with such objects and occurrences, as may somewhat allay the sensibleness of our grief, but the night takes part with our misery, and adds no little to our discomfort: Songs therefore in the night are not, cannot be of Natures making; but are the sole gift of the heavenly Comforter: And if we out of the strength of our moral powers, shall be setting Songs to our selves in the night of our utmost disconsolation,

lation, wo is me, how miserably out of tune they are, how harsh, how mis-accented, how discordous even to the sense of our own souls, much more in the ears of thee the Almighty in whom dwels nothing beneath an infinite perfection: but the songs that thou, O God, puttest into the mouths of thy servants in the night of their tribulation, are so exquisitely harmonious, as that thine Angels rejoyce to hear them, & disdain not to match them with their Hallelujahs in heaven. Could there be a more gloomy night than that which thy servants *Paul* and *Silas* spent in the gaol of *Tby-atira*? Prisons are at the best darksom, it being one part of the punishment of offenders

A&S 16.

to

to be debarred of the benefit
of the light. But this, to make
it more sad, was the inner pri-
son, the dungeon of that wo-
ful gaol ; where yet they are
not allowed the liberty either
to move or stand, but have
their hands maniced, & their
feet fast locked in the stocks :
there lie thy two precious ser-
vants in little-ease, their backs
smarting with their late mer-
ciless stripes, their legs galled
with their pinching restraint ;
when in their midnight, thou
gavest them Songs of such
sweetness and power, that the
very earth and the stones of
their prison did move, and as
it were dance at that melo-
dy ; the doors fly open, the
fettters fall off, the Keeper
trembles, the whole house is
filled.

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Verf. 14.

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Z.

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filled with affright and amazement. The fellow-prisoners, whose durance had been injured to nothing but sighs and moans, wondred to hear such musick in their cold cells at midnight: but when they felt their irons shaken off, and the bolts burst, and the doors seeming to invite them to a sudden liberty; how were they astonished to think of the power of that Heavenly charm, which had wrought so miraculous a change!

S E C T. II.

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Neither was it otherwise with the rest of those blessed messengers of glad tydings of salvation; what other was it than the night of persecution with Peter and the other Apostles, when they were scourged

ged for preaching the Gospel
of peace & how pleasing songs
didst thou give them in this
night of their pain: neither
were their backs more full of
wales, than their mouths of
laughter, for they departed
from the presence of the Council
rejoycing that they were counted
worthy to suffer shame for the
name of Jesus. And (as all
these are animated by one and
the same Spirit) what other
was the disposition and carri-
age of all those glorious Mar-
tyrs and Confessors of all
times, which sealed the truth
of the Gospel with their
bloud: when the night was
darkest, their Songs were
sweetest: even when tyranny
had wearied it self with their
torments, their exultations
were

Acts 5:41.

were at the highest ; Never have there been more heavenly ditties than those which have been sung at the stake; neither hath any man gone with more joy to his wedding, than these holy souls have gone to meet their Saviour in those flames.

SECT. III.

Neither may we think that the melody of these nightly Songs hath been onely reserved for these Evangelicall worthies, but the same divine notes have been put into the mouths of all Gods Saints in all ages of his Church: The distressed of all the darlings of God upon earth have still been thus alleviated with the divine strains of spiritual comfort ; such were the Songs of Noah when, from the close prison

prison of the Ark he descended to the Altar, offering a cheerful sacrifice to his God; in the praise of his gracious preservation; such was *Jacobs* upon his hard nights lodging in *Bethel*; such was *Josephs* in *Pharaohs* Ghol; such was *Moses* more than once in the Desert; such was *Jonah's* in the belly of hell (as he styles the loathsome gorge of that dreadful Sea-monster :) but above all, the sweet singer of *Israel* must pass for the most glorious pattern, not onely of the sacred Musick of the day, but of Songs also in the night. Those heavenly Compositions of his represent him to us, as never void either of troubles or gratulations, yea of cheerfull gratulations in the

Gen. 8. 21

Jonah 2. 2.

Psal. 6. 3.

Vers 6.

Vers. 8.

Psa'. 30. 7.

the midst of his troubles. Do I hear him passionately bewailing his heavy condition, *My soul is sore troubled, I am weary of my groaning, every night wash I my bed with my tears:* Lo, while I am ready to pity his hopeless distress, and to say, *Alas, what evil will become of this wofull Soul:* Comfort breaks forth from heaven, and the next breath triumphs over the insultations of his enemies, and cheers him up with a confident assurance of mercy, *Away from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping.* It was no small pang of discomfort that made him say, *Thou didst turn away thy face from me, and I was troubled.* Lo, this was
David's

Do be on, I am every my ready self, evil full orth next in and nfi-way mi-the no hat urn d I was ids
Davids night, when the sun of heavenly consolations was withdrawn from him; will you hear his song in this night? Lord thou hast turned my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness. The case may seem to have been much worse with him, when he cries out, Thy hand is heavy upon me day and night, and my moisture is like the draught in summer; but in the darkest night of his sorrow his song is loud and cheerful, Thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance. Be glad ye righteous, and rejoyce in the Lord, and be joyful all ye that are true of heart. What was it other than night with him, when

Vers. 12.

Psal. 32. 4.

Vers. 8.

Vers. 12.

Psal. 13. 1.

when he complains to be neglected of the highest? How long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me? and what merrier note could there be than that which he instantly sings, *But my trust is in thy mercy, and my heart is joyful in thy salvation; I will sing of the Lord because he hath dealt so bountifully with me.* Lastly, (for nothing were more easie than to trace the footsteps of the holy Psalmist through all his heavenly ditties) no night could be equally dark to that wherein he cries out, *The snares of death compassed me round about, and the pains of hell got hold upon me: no Song could be sweeter than Gracious is the Lord and righteous, yea*

Psal. 13. 5.

6.

Psal. 116. 3

Vers. 5.

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our God is merciful, I was in misery and he helped me; turn again to thy rest, O my soul, for the Lord hath dealt bountifully with thee: For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

6.

7.

Verf. 8.

SECT. IV.

But what do I instance in these singular patterns of an holy cheerfulness under affliction, when the chosen Vessel ranks it amongst the gracious dispositions of the faithfull soul: Not so only (saith he to his *Roman Converts*) but we glory in tribulations also: And his fellow Apostle no less sweetly seconds him: My brethren count it all joy when ye fall into divers temptations: Lo, these divine Oracles do not tel us of joy after our sorrows and

Rom. 5. 3.

Jam. 1. 2.

Psal. 30. 5.

Dan. 3.

and afflictions; this were no news to Gods children in this vale of tears: *Weeping may endure for a night* (saith the Psalmist) *joy cometh in the morning*: but they speak of joy in the very brunt of our sufferings, as if they laid before us *Shadrach, Meshach and Abednego* singing in the midst of their flames. This is a temper of the soul, not more excellent, than hard to attain: we all aspire towards it, not many reach up to it. To be patient under an heavy cross is no small praise, to be contented is more, but to be cheerful is the highest pitch of Christian fortitude: Not to send forth the juice of sorrow (such is our tears) when we are hard pressed, is manly; but to smile upon

upon torture, and to sing
when others shriek, is no less
than heroical. There is (I con-
fess) no little advantage this
way in the difference of con-
stitutions; whereof some are
more soft and melting, others
more hardy and obdurate:
some are naturally more mal-
leable to afflictions, others
more waxen to all impressions
of grief. Wise *Seneca* obser-
ved some in his time that
took a kind of pride and con-
tentment in being slashed and
mangled, whereas others for
but a box on the ear are ready
to cry out Murther: The va-
liant *Goths* held it a perpetual
shame for one of their sword-
men to wink in receiving a
wound, when as a delicate *Sy-
barite* complains that the rose-
leaves

*Mindyr-
des.*

leaves lye doubled under his back : But as weak hearts do commonly break under heavy afflictions, so the strongest shall find it difficult enough, not to buckle under the weight of some crosses; but to go lightly and nimbly away with the most pressing load of this kind, is more than a meerly human strength can perform : Neither would the holy Ghost have appropriated to himself the title of *Comforter, and the God of all Comfort*, if any mortal power could be able to do this great work without him.

S E C T. V.

The holy Spirit then as being a most free agent, is sometimes pleased immediatly to cast into the soul the comfortable

Joh. 4.26.

1 Cor. 1.3.

1 a. 5. 12.

table gleams of heavenly consolations; but ordinarily he causeth this gracious cheerfulness in the heart of Believers, by working them to strong resolutions, grounded upon powerful and irrefragable motives; such as are fetcht from the Author, the Intention, the Nature, the Issue of our Affliction. The *Temanite* said well, *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground*: it is not of so base an original as earth, but derives it self from heaven, even from the father of all mercies.

That great and holy God who is most justly jealous of his own honor, will not lose the glory of working and managing

Job 5.6.

Esa. 45. 7.

Amos 3. 6.

naging the far greater part of human occurrences ; since the contentments that we can hope for, are not the tythe of those miseries which we must look to meet with in this our earthly pilgrimage. This right therefore the Almighty wholly challengeth to himself. *I make peace and create evil, I the Lord do all these things. Shall there be evil in a City, and the Lord hath not done it ?* saith the Prophet.

Why then do I not thus argue with my self in my sufferings? Is it not the hand of my good God that lies thus heavy upon me ? Can I but acknowledge him to be a God of infinite wisdom, and infinite mercy ? If of infinite wisdom, how can he but know what

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what is best for me? if of infinite mercy, how can he but do what he knows to be best? And if it be best for me to suffer, why should I not be cheerful in suffering?

What do I looking to second hands? This man, that beast, this fever, that tempest, this fire, that inundation are but his rods. The hand is his that weilds them; their malignity is their own, nothing but goodness proceeds from him that useth them to my advantage: *It is the Lord, let him do what seemeth him good:* If but as a creature, O God, thou hast full right to dispose of me as thou wilt; I am thy clay, fashion me as thou pleasest, but as thy redeemed one, as thine adopted one. I have full

1 Sam. 3. 18

Ps. 119. 75

full and dear interest in thee as a father, and thou canst be no other than thy self: Let it not be enough for me to hold my peace, because thou Lord hast done it, but let me break silence in praising thy name for that thou *in very faithfulness and love* hast afflicted me. The fathers of our flesh, even though they whip us unduly and out of passion, yet we kneel to their persons, and cling to their knees, and kiss their rods: how much more should I adore thine infinite goodness in all thy holy, righteous, merciful corrections? It is for a slave to grudge at the scourges of a cruel master; he is not worthy to pass for thy child, that receives not thy stripes with reverent meekness:

ness: tears may be here allowed; but a reluctant frown were no better then rebellion. Let Infidels then and ignorants, who think they suffer by chance, and impute all their crosses to the next hand, looking no higher then their own heads, repine at their adversities, and be dejected with their afflictions; for me who know that I have a father in heaven full of mercy and compassion, whose providence hath measured out to a scruple the due proportions of my sorrowes, counting my sighes and reserving the tears which he wrings from me, in his bottle, Why do I not patiently lye down, and put my mouth in the dust, meekly submitting to his holy pleasure, and blessing
D the

Lamen. 3.
29.

the hand from which I smart:

SECT. VI.

The intent of the Agent must needs work a great difference in our construction of the act: An enemy we know strikes with an intention to wound, and kill. No father means to maim his childe in beating him; his tender heart is far from intending any bodily hurt to the fruit of his loynes. The Chirurgeon, and the Executioner do both the same act; Both cut off the Limb; but the one, to save a patient, the other to punish an offender. O father of mercies, since it is thou that strik'st me, I know thou canst have no other thoughts but of love and compassion to my soul. O thou heavenly Physician, if thou

hast

hast decreed me to be blood-
ed, or cauterized, I know it
cannot be but for my health ;
and if for my bodily cure I do
not onely admit of these pain-
ful remedies but reward them,
how should I bless thee for this
beneficial pain thou puttest me
to, for my spirituall and eter-
nal welfare? What an unthank-
ful wretch shall I be, if I be not
more sensible of thy favour
then of my own complaint?

Thus much of thy will, O
God, hast thou revealed to us,
as to let us know that all thine
intentions in the afflictions of
thy chosen ones have respect
either to thy self, or to them;
To thy self, in the glory that
redounds to thy name in their
sustentation, and deliverance ;
to them, whefor their trial-

or their bettering.

Thine *Israel*, O God, had never indured so hard a bondage under *Pharaoh*, as to be over-swelted in the *Egyptian* furnaces, to be laded with merciless stripes, to be stinted unto impossible tasks, had it not been to magnifie thy Almighty power in supporting them against the rage of Tyranny, and revenging their wrongs upon their oppressours, by miraculous plagues and an unexampled destruction.

Joh. 9.3.

When thy disciples, O Saviour, upon the sight of the poor blind-born begger took the boldnesse to ask thee who had sinned, *this man or his Parents that he was born blind*: it pleased thee to return them this quick answer; *neither hath this man sinned nor his Parents, but that the*

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*works of God should be made manifest in him; surely, the event justified thy words. All the eyes of the beholders of this poor dark soul did not win so much glory to thee, as this mans want of eyes, so omnipotently supplied by thy divine power; restoring of sight was nothing in comparison of creating it; Nature & Art, hath done that; none but the God of nature could effect this; no doubt this now-seeing begger could not but bless thee for his blindness, that gave thee occasion of showing this miraculous proof of thy deity, and applauded his own happiness in being made the subject of so convictive a miracle; Had not *Lazarus* sickned & dyed, and smelt of the grave, where had bin the glory*

which accrued to thee by his resuscitation? Had not *Daniel* lodged in the Lions Den, and the three children taken possession of the fiery furnace, where had been the glory of their admired preservation? Most just it is then, O Lord, that thine eye should be most upon thine honor in our suffering; and just cause have we to rejoyce, and sing to thy praise, if thou have vouchsafed to make us in any sort examples of thy power and mercy.

S E C T. VII.

But withal it pleases thee in the intentions of our afflictions to cast some glances of respect upon us thy weak servants upon earth; first for our tryal and probation: How remarkable a proof whereof hast thou given us in that great pattern

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of Patience; who had never been brought forth into the Theatre of the world, to encounter with so prodigious calamities, had it not been to make good his challenged integrity: It was thy pleasure in an holy kind of gloriation to assert the sincerity of that gracious servant of thine. The envious spirit as impatient of so much goodnesse to be found in man, maliciously traduces that piety as mercenary: Thou who knowest what grace thou hadst given him yieldest to have it put to the Test; The probation is beyond all example painful, but glorious, *Job* payes dear for the conviction of that lying Spirit. His innocence and truth triumphs over malice, shames

Col. II.
19.

Psal. 26. 2,
3.

the adversary, wins honour to thy name, & renders him a rare and memorable example of mercy. What are Heresies but the spiritual distempers of the Church, the bane of Religion, flashes of Hell, breaking out for disturbance & destruction; yet *there must be Heresies*, saith the Apostle to his *Corinthians*, *that those which are approved may be made manifest among you*. Lo, if there were no falsehood, truth would want much of her lustre; and if there were no enemy, what place would there be for victory? Goodnesse is so conscious of its own worth and purenesse, that it rejoyceth to be tryed home: hence it is that the man after Gods own heart makes it his earnest suit to his God: *Examine*

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*mine me O Lord, & prove me, try
my reins & my heart; for thy lo-
ving kindnesse is before mine
eyes, and I have walked in thy
truth. There is much forgery in
the world; neither is there any
vertue under heaven, whereof
there are not many counter-
feits: Hypocrisie makes a more
glorious shew then the truest
piety, and many a real Saint is
branded with simulation. The
most wise God knows how to
discover the true state of all
hearts by affliction; every face
thus appears in it's own hue;
and then no marvel if the sin-
cere and upright soul rejoyce
to have her truth & innocence
gloriously vindicated, and
made conspicuous to all eyes:
That the trial of her faith being
much more precious then of gold*

1 Pet. 1.7.

D 5 that

that perisheth, though it be tryed by the fire, may be found unto praise, and honour, and glory at the appearing of Jesus Christ.

S E C T. VIII.

Psal. 119.
71.

Dan. 11.

35.

Zach. 13.

9.

But the far more excellent and gracious drift of our afflictions, is the bettering of our souls. He that could say, Remember David and all his troubles, could also say, It is good for me that I have been afflicted that I might learn thy statutes: Well therefore did the Angel that spake to Daniel put these two together, telling him that those persecutions which should befall Gods people should try them, and purge them, and make them white, according to that which the Lord speaks by his Prophet Zachariah; I will bring the third

part

part through the fire, and will refine them, as silver and gold is refined; and they shall call upon my name; and I will hear them.

How justly then doth the Apostle professe to glory in tribulation; as knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed? Oh the sweet and happy fruit of affliction; who would not welcome that pain of body which works health to the soul: that losse of goods or temporal estate, that enriches the soul: that trouble and disquiet that brings a sweet peace of conscience, and joy in the Holy Ghost? How many have we seen that with *Jesurun* have waxed fat, and kicked against the Almighty
in

Rom 5.3,
4.

Deut. 32.
15.

in the pampered time of their prosperity; who in the time of their trouble have with broken hearts and bended knees sought their God & found him to their unspeakable comfort? How many that have been fast galloping toward hell in the lawlesse course of their wilfull sins, have in the midst of their careere been stopped by the hand of a good God, through a sudden affliction? O the indulgent strokes of a gracious God that whips us here, *that we should not be condemned with the world: Let the righteous God thus smite me it shall be a kindnesse; & let him reprove me, it shall be an excellent oyl, which shall not break my head.* SECT. IX.

According to the merciful intentions of the Almighty
thus

I Cor. II.
32.
Psal. 141.
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thus healing and soveraign is affliction in the very nature of it to all Gods dear ones upon earth; as being onely a fatherly chastisement, not a severe punishment wherever it falls: Even then therefore when he seems to frown upon them, he comes to them not with a sword in his hand, but with a Rod: not for his own revenge, but for their emendation.

The best of us is deeply sick, this bitter potion is it that can onely purge out all our peccant humours & restore us to that good temper of spiritual health wherein we may comfortably enjoy God, and our selves; we all as vessels of impure mettall through long security, & disuse of holy duties have contracted much rust;

it

Esa. 48.
10.

it is the gentle fire of seasonable affliction that must cleanse us, and make us fit for the service of our maker ; as he speaks of his peculiar people by the mouth of his Prophet; *Behold I have refined thee, I have chosen thee in the furnace of affliction*, Oh that my soul could blesse thee my God, and adore thy justice and mercy in the differences of thy proceedings with the sons of men, for wicked men and presumptuous sinners thou hast reserved the cup of trembling, and the dregs of the cup of thy fury, which they shall drink up and die for ever ; in the mean time they feast without fear, and let themselves loose to all jollity and pleasure, as having made a league with

Esa. 51.
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with death, and an agreement with hell: whereas the failings of thy faithful (but weak) servants are smartingly rewarded with the lashes of painful afflictions here, and passed over with silence in the reckonings of Eternity: whiles their humble penitence admits them to a gracious pardon in this world, and everlasting blessedness in the other: even so Lord, let not thy staffe onely, but thy rod also comfort me; let thy loving correction make me (how ever unworthy) great in thy favour; and let me bleed from that hand which upholds me here, and shall crown me hereafter.

S E C T. X.

It is easie enough to observe that the main comfort of our sufferings

Heb. 12.
11.

Psal. 136.
5.
Esa. 54.
11.

Psal. 34.
20.

sufferings must be expected from the issue: for no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness, to them which are thereby exercised: There is an end of all our sorrows, & that end is happy, such as makes more then abundant amends for all our sufferings. Those that sow in tears shall reap in joy: Oh thou afflicted, tossed with tempest & not comforted; behold I will lay thy stones with fair colours, and lay thy foundations with sapphires; and I will make thy windowes of Agats and thy gates of Carbuncles, and all thy borders of pleasant stones: Indeed, many are the afflictions of the righteous, but the Lord delivereth him out of

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of them all: yea, delivereth him not without triumph and infinite advantage; *Though they have lyen among the pots, yet shal they be as the wings of a dove covered with silver, & her feathers with yellow gold:* It is not seldom seen that God is pleased to recompence the sufferings of his servants with a sensible advancement in this present world; *Job* is double the richer for his losses, & *Joseph* changeth the nasty rags of his prison for the fine linnen of *Egypt*; and his Gaol for a throne next to *Pharaohs*; but the full and unfailable perfection of their glorious amends abides for them in heaven: *For our light affliction which is but for a moment worketh for us a far more exceeding and eternall weight*

Psal. 68.
13.

2 Cor. 4.
17.

weight of glory : Lo this, this is it the assured expectation whereof is able to turn all the sorrows which the soul is capable of, into joy : It was an heavenly word which is said to have fallen from a mortified votary, whom *Rome* honours for a Saint ; so great is the glory that I look for as that all pain is a pleasure to me.

And surely could our narrow hearts apprehend it aright, so transcendent is the glory of this retribution, that we should not grudge at the condition, if we were allotted to pass through the torments of hell to so great a blessedness. How much more therefore should we in intuition of this eternal happiness, lightly turn over those sleight miseries which

which are incident into us in this our short pilgrimage upon earth.

Methinks I see with what courage and scorn, in this regard, that famous Confessor *Marcus Arethusius* look't down upon his persecutors, when being hanged up in a basket betwixt heaven and earth, his naked body all gashed with wounds, and anointed with hony to invite the waspes, and hornets to that cruel banquet; he cheerfully insulted over the malicious spectators below as poor terrene wretches, creeping upon the base earth, whereas himself was now advanced aloft towards that heaven whereto he was aspiring.

With what pittie did the valiant Martyrs behold their enraged

raged Tyrants, and wearied
 Tormentors, when they lookt
 up to their heaven, and with
 the eyes of their faith saw
 that, (which the Proto-mar-
 tyr saw with bodily eyes) the
 heavens opened, and their Je-
 sus standing at the right hand
 of God ready to crown them
 with glory? For us, we may
 not all be Martyrs, but we
 must all be sufferers, for
 through many tribulations
 must we enter into the kingdom
 of God; And if we suffer with
 Christ, we shall also reign with
 him: O poor tribulations in
 respect to that kingdom! how
 can we be sensible of these
 flea-bitings when we have a
 blessed eternity in our eye? O
 God, blesse thou mine eye
 with this sight, I shall not for-
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Act. 14.

12.

2 Tim. 2.

12.

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bear to sing in the night of death it self, much lesse in the twilight of all these worldly afflictions.

SECT. XI.

Come then, all ye earthly crosses, and muster up all your forces against me; here is that which is able to make me more then a conqueror over you all. Have I lost my goods, & forgone a fair estate? Had all the earth been mine, what is it to heaven? Had I been the Lord of all the world, what were this to a kingdom of glory? Have I parted with a dear Consort, the sweet companion of my youth, the tender nurse of my age, the partner of my sorrows for these forty eight years; she is but slept a little before me to that happy rest,

which I am panting towards, and wherein I shall speedily overtake her, in the mean time & ever my soul is espoused to that glorious and immortal husband, from whom it shall never be parted.

Am I bereaved of some of my dear children, the sweet pledges of our Matrimonial love, whose parts and hopes promised me comfort in my declined age? why am I not rather thankful that it hath pleased my God, out of my loines to furnish heaven with some happy guests? why do I not in stead of mourning for their losse, sing praises to God, for preferring them to that eternal blessednesse.

Am I afflicted with bodily pain and sicknesse which banisheth

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niſheth all ſleep from my eyes,
and exerciſes me with a lin-
griſg torture? Ere long this
momentary diſtemper ſhall
end in an everlaſting reſt.

Am I threatned by the
ſword of an enemy? ſuppoſe
that man to be one of the
Guardians of Paradife, and
that ſword as flaming as it is
ſharp, that one ſtroke ſhall let
me into that place of uncon-
ceiveable pleaſure, and admit
me to feed on the tree of life
for ever.

Cheer up then, O my ſoul,
and upon the fixed apprehen-
ſion of the glory to be reveal-
ed, whiles thy weak partner
my body, droops and langui-
ſhes under the ſad load of
years and infirmities, ſing thou
to thy God, even in the mid-
night

Rev. 5. 13

mid-night of thy sorrows, and
in the deepest darknesse of
death it self, Songs of confi-
dence, Songs of spiritual joy,
Songs of praises and thankf-
giving; saying, with all thy glo-
rified ones; *Blessing, honour,*
glory and power be unto him that
sitteth upon the throne, and unto
the Lamb for ever and ever,
Amen.

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